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JULY-AUGUST 1956

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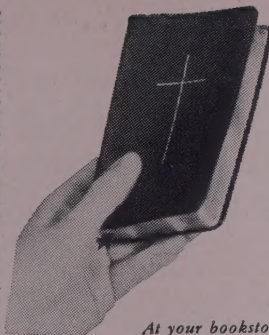
MEMBERS of the Episcopal Book Club this summer are reading *Modern Canterbury Pilgrims and Why They Chose the Episcopal Church* edited by James A. Pike (New York, Morehouse-Gorham, \$3.85). The Pilgrims, twenty-three in number, men and women of a variety of backgrounds ranging from coal mining to nuclear physics, from academic walls to poetry, were all brought together in the Episcopal Church, a satisfactory spiritual home for thinking men and women who are earnestly trying to carry out our Lord's Commandments in the Spirit of Him who said, *Ye shall know the truth and the truth shall make you free.*

In his foreword, Dean Pike writes, "It is hoped that these essays will tend toward the better understanding of the Anglican heritage—not only by those within the Church (who do not always fully understand or appreciate it) but by other Christians as well—and thus perhaps make a small contribution to the fulfillment of our Lord's high priestly prayer, 'that they may be one, that men may know that thou hast sent me.'"

Another collection of biographical essays, but this time by one hand instead of twenty-three, is *Profiles in Courage, Decisive Moments in the Lives of Celebrated Americans* by John F. Kennedy, U. S. Senator from Massachusetts, with a Foreword by Allan Nevins (New York, Harpers, \$3.50).

In 1954-1955, Senator Kennedy's active role in the affairs of the nation was interrupted for the better part

continued on page 2



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of a year by his convalescence from an operation to correct a disability incurred as skipper of a World War II torpedo boat. The Senator used his "idle" hours to great advantage; he rediscovered, and did intensive research into, the courage and patriotism of a handful of Americans who at crucial moments in history had revealed a special sort of greatness: men who disregarded dreadful consequences to their public and private lives to do that one thing which seemed right in itself. These men ranged from the extraordinarily colorful to the near-drab; from the born aristocrats to the selfmade. They were men of various political and regional allegiances—their one overriding loyalty was to the United States and to the right as God gave them to see it.

Senator Kennedy has used wonderful skill in transforming the facts of history into dramatic personal stories. There are suspense, color and inspiration here, but first of all there is extraordinary understanding of that intangible thing called courage. Courage such as these men shared, Senator Kennedy makes clear, is central to all morality—a man does what he must in spite of personal consequences—and these exciting stories suggest the thought that, without in the least disparaging the courage with which men die, we should not overlook the true greatness adorning those acts of courage with which men must live.

A third collection is *Americans by Choice* by Angelo Pellegrini (New York, Macmillan, \$3.50). In the early years of this century, millions of Italians uprooted themselves from their native villages and cities and came to America. Their passage across the Atlantic was a flight from poverty and serfdom to freedom—a voyage which required youth, courage and imagination. Angelo Pellegrini, himself the son of an Italian immigrant, tells here the moving story of six of those who left their homes for the promise of an unknown land. They were all Americans by choice and not by the accident of birth. America received them, worked them hard, and gave them the means to carve out their future. —W.E.L.

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FORTH

VOL. 121 NO. 7

JULY-AUGUST 1956

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THE COVER. One hundred eighty years ago, when the Declaration of Independence was read in New York City on July 6, 1776, St. Paul's Chapel stood as it stands today making the same proclamation of the Gospel as when it was founded under British rule ten years earlier and as it has continued to make uninterrupted to the present time. A Prayer for Our Country may be found on page 25.

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The reserve will include all categories of overseas missionaries. Especially desired now are applications from experienced clergy for overseas seminary faculties; experienced businessmen for treasurers and administrators of missionary districts abroad; and experienced nurses to be instructors in nurses' training schools overseas.

Mrs. Sherman in Alaska

MRS. ARTHUR M. SHERMAN, Executive Secretary of the Woman's Auxiliary, made a seventeen-day trip to the Missionary District of Alaska this spring at the invitation of the Alaska Woman's Auxiliary. She spoke in Petersburg, Seward, and Juneau and, accompanied by the Rt. Rev. William J. Gordon, Jr., Missionary Bishop, visited missions in Fairbanks and other sections of the interior. A report by Mrs. Sherman on women's work in Alaska will appear in an early issue of FORTH.

No Greater Blessing

AT CEREMONIES commemorating the one hundredth year of settlement of Grand Cape Mount County, Liberia, W. R. Tolbert, vice president of the African nation, said: "This county has had the blessings that have come to it in a measure greater than other counties as a result of the activities of foreign missionary boards. We refer in a particular manner to the Protestant Episcopal Church. That Church has done a great deal for this county and is responsible to a great extent for the improvements made, particularly in the fields of health and education."



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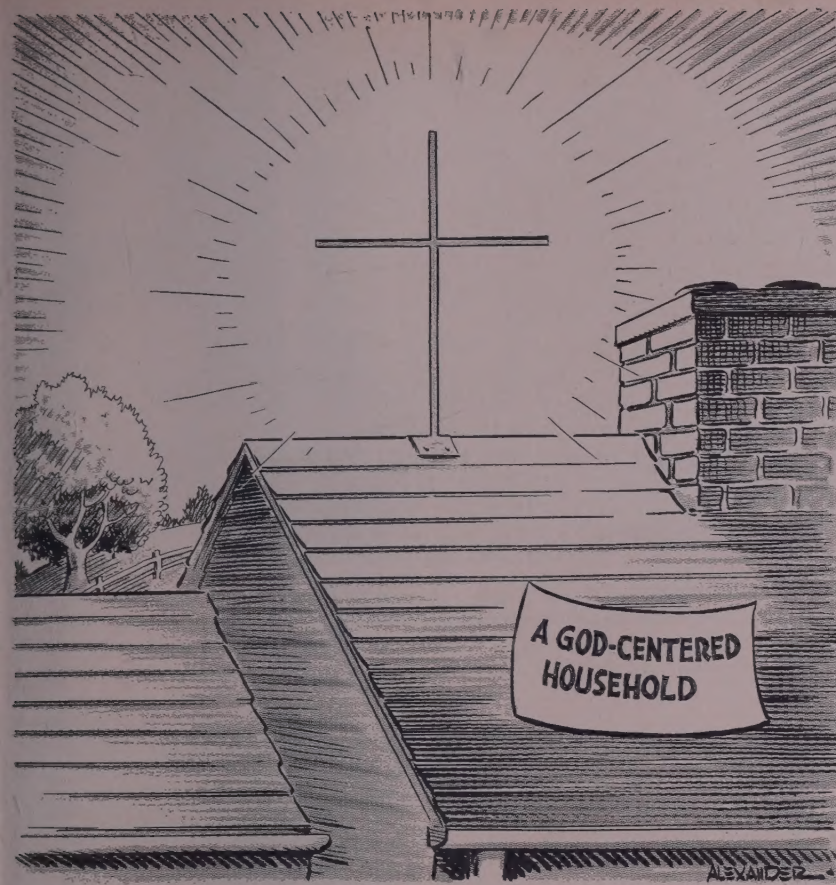
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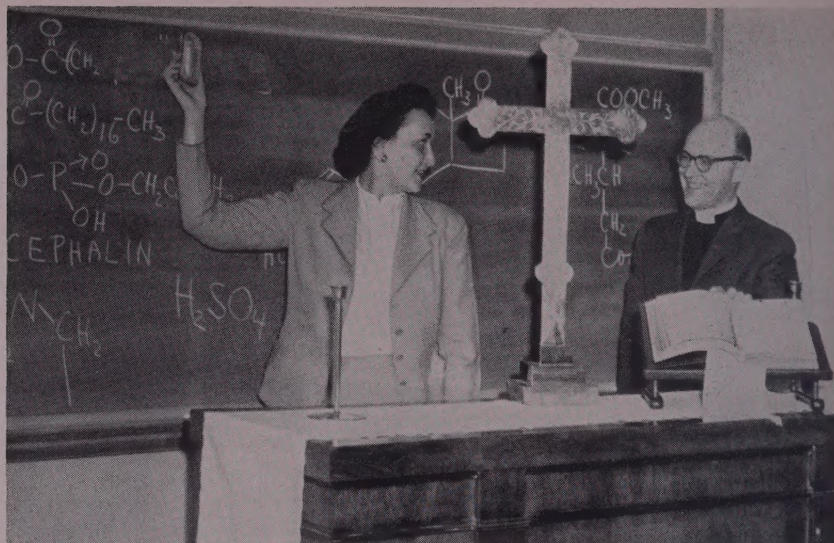
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FORTH

JULY-AUGUST 1956

VOL. 121 No. 7



SCIENTIFIC FORMULAS come down and altar goes up as the Higgins Memorial Hall of the Worcester Foundation for Experimental Biology, Worcester, Mass., is transformed into a sanctuary so that members of Trinity Church, Shrewsbury, can attend services. Started as a mission in 1954, Trinity now numbers four hundred members, and plans are under way to build in Shrewsbury.

YOUR CHURCH IN THE NEWS



CAROUSEL, built by Mrs. Haddon Robbins of St. Bartholomew's, New York City, tells complete story of United Thank Offering in six revolving scenes. Elizabeth C. Beath, Woman's Auxiliary Associate Secretary in charge of the UTO, admires scene showing UTO at work, including a missionary teacher, hospital, church, jeep, woman worker's car, and Bishop of Alaska's plane.



SIoux INDIANS, Louis Taylor and Levi Lawrence, grandson of a priest, are licensed as lay readers and serve Trinity Church and students at Haskell Institute, United States government school for Indians in Lawrence, Kans.

THREE Churchmen were members of an eleven-man delegation which represented the National Council of Churches of Christ at an international conference on Arab refugee problems held May 21-25 at Beirut, Lebanon.

The Rev. Almon R. Pepper, executive director of the National Council's Christian Social Relations Department, attended as a delegate from Church World Service, inter-

national relief arm of the NCCC. Harper Sibley, chairman of Church World Service, was a consultant from that agency. Mrs. Sibley, former president of United Church Women, represented the NCCC's department of international affairs.

Church World Service has sent more than three million dollars in food, clothing, and other supplies to the nearly one million homeless Arabs living in refugee camps on the border of Israel. A portion of the Church's Good Friday Offering goes to this relief work.

An ordination to the Episcopal diaconate, a tour of the Yale campus, a typical meeting of the young adult group of a Congregational Christian church, and a motor trip through the Middle Western countryside were among the samples of American life displayed to nine Russian church leaders this June.

Repaying the visit made the Soviet



MISSION in Galeana, Mexico, is one of the many churches which will be visited by a group of Churchmen of all ages who are making a three-week pilgrimage to Mexico this summer under the guidance of the Rev. Gerhard C. Stutzer of Okmulgee, Okla., (*Forth*, April, page 2). Because of the shortage of clergy, many Mexican churches such as this are in the charge of theology students.

Union this spring by a National Council of Churches delegation (*FORTH*, May, page 6), the Russian clergymen were headed by Metropolitan Nicolai, second ranking primate of the Russian Orthodox Church. Represented also were the Lutheran Church of Estonia, the Armenian Orthodox Church, and the Evangelical Christian Baptists. Guests of the NCC, the churchmen came to continue conversations begun in Russia in the hope of broad-

ening areas of understanding and stimulating cordial relations between Russian and American Christians.

Their ten-day, between-conference itinerary, which whirled them through five States and the District of Columbia, was planned to demonstrate aspects of church and secular activity in the United States.

THE themes of Sundays of Trinitytide are the moralities of the Gospel and the practical duties of the Christian life.

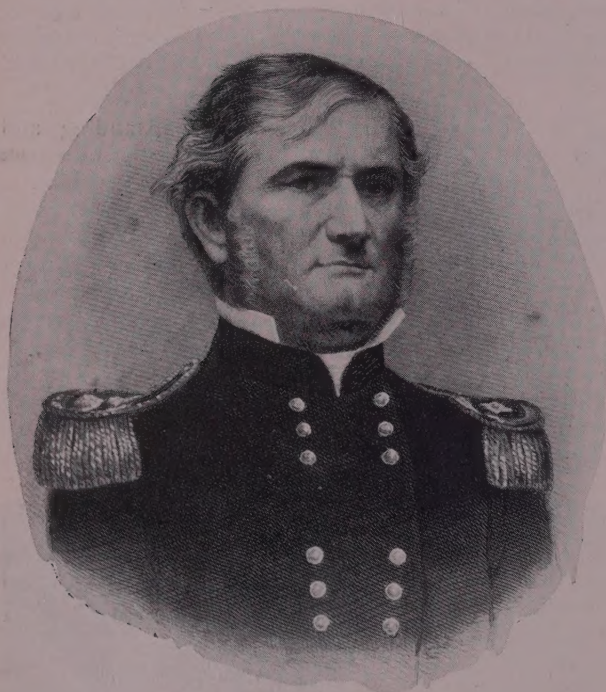


THREE HUNDRED persons, including toddlers with toy shovels, participated in ground breaking for first unit of St. Bartholomew's, a fast-growing new church in Nashville, Tenn. According to the ancient custom of "beating the bounds," two cords were stretched across the space

to be occupied by the building in the form of a Greek "x", symbol of the cross and the Name of Christ. Then a long procession of people stretched a third cord around four stakes to enclose the building area, and the ground was broken, not just by one person, but by everyone.

The Beloved Cadet

TWO FUTURE BISHOPS, CADET LEONIDAS POLK AND CHAPLAIN CHARLES P. McILVAINE, BECAME FRIENDS AT WEST POINT. AS GENERAL AND AMBASSADOR THEY SERVED OPPOSING SIDES DURING THE CIVIL WAR, BUT THEIR FRIENDSHIP ENDURED AND DESPITE POLK'S DEATH HELPED UNITE THE CHURCH AT WAR'S END



Leonidas Polk
Bishop and General

By the Rev. Robert J. Plumb

THIS is the story of a great friendship and of the power of prayer, both of which did much to keep the Episcopal Church in the United States from dividing into a Northern and a Southern branch at the conclusion of the Civil War. During hostilities such a division did take place and were it not for the healing forces of love and prayer, a reunion would not have been possible.

It is primarily the story of two friends, both of them consecrated bishops; the one taking up arms as a general officer of the Confederacy and the other serving as an ambassador for the Union. They were Leonidas Polk, Bishop of Louisiana, whose West Point training drafted him into the Army of the South, and Charles P. McIlvaine, Bishop of Ohio, whose eloquence and ability made him a diplomat in the courts of Europe for the North.

Leonidas Polk was born in 1806 at Raleigh, N. C., grandson of Col. Thomas Polk, a leading spirit in the framing of the famous Mecklenburg Declaration of Independence; founder of Queens' College at Charlotte, N. C.; and veteran of Valley Forge and Brandywine. His father, William Polk, had left his studies at Queens' College to join the Continentals and had been seriously wounded at Germantown. The sword which he carried had been fashioned from the blade of a scythe.

Leonidas Polk entered the University of North Carolina and during his sophomore year received an appointment from West Point where he entered in June, 1823. Among his comrades-in-arms were Robert E. Lee, Jefferson Davis, Joseph E. Johnston, and Albert Sidney Johnston.

A new chaplain had been appointed to the Academy. He was Charles P. McIlvaine who came from Christ

• CHAPLAIN PLUMB is Executive Secretary of the National Council Armed Forces Division

Church, Georgetown, at the instigation of a few military men stationed in Washington who saw in this brilliant and forceful personality the redemption of their Alma Mater.

On his first Sunday the cadets attended chapel as usual, expecting to read or to sleep through the sermon but to their amazement they could do neither. He captured their attention and made his influence felt with increasing momentum each Sunday. At the time of his arrival religion was at a low level at the institution. There never had been an adult baptism in the chapel and no one bothered to kneel down because the backless benches were so close together as to make such a maneuver difficult.

One Sunday afternoon after Chaplain McIlvaine had been at West Point for more than a year, Cadet Polk came to him and announced his conversion to Christianity. He realized that he would be the first cadet in the history of the Academy openly to take a position as a follower of Christ. He knew that he would be ridiculed. Chaplain and cadet prayed together. At the church service the next day when it came time for the General Confession, Cadet Polk knelt down even though he had to crowd and push to get room and this, added to his hearty responses, attracted a great deal of attention. He meant business and he wanted his comrades to know that this was no idle gesture.

Other cadets now called upon Chaplain McIlvaine to profess their faith and there was a very real religious awakening. Cadet Polk was publicly baptized in the presence of the corps and soon afterward six other cadets announced their conversion. Cadet and chaplain became close friends. They made a solemn pact that each would pray for the other on every Sunday of the year so long as they both should live. It was a sacred agreement which was never broken.

As time went on Cadet Polk wrote to his father for permission to renounce his military career and accept a professorship at the new Amherst College in Amherst, Mass. This was not the kind of a career the veteran of Valley Forge had planned for his son, and his reply was negative. Polk then revealed his plans to study for the ministry, and his disappointed father urged him to wait until after his graduation to make his decision. Cadet Polk was graduated in July, 1827; and, after a brief furlough, resigned his commission. One year later he entered the Virginia Theological Seminary at Alexandria, Va.

During his first year at the seminary, General Andrew Jackson, who had fought with his father against the British at Waxhaw, was inaugurated President of the

continued on next page



As a West Point cadet
Leonidas Polk
made his decision
to follow Christ



SEWANEE dates back one hundred years this month to letter Leonidas Polk wrote fellow bishops proposing University of the South. Eleven tragic years later the first students were admitted. Today some five hundred young men attend its liberal arts college and theological school at Sewanee, Tenn., which are owned by twenty-two southern dioceses.

United States. It was natural that Col. Polk should have come to Washington for the event. A West Point graduate not knowing that Leonidas was studying for the ministry asked Col. Polk where his son was stationed.

"Stationed?" asked the old gentleman. "Why, by thunder sir! He's over there at Alexandria at the seminary!"

Leonidas Polk was ordained in 1830 and began his ministry at Monumental Church at Richmond, Va. Threatened with tuberculosis he spent a year travelling in Europe. In 1832 McIlvaine was elected Bishop of Ohio and Leonidas Polk moved to Tennessee where he took charge of the parish at Columbia and helped Bishop Otey establish Columbia Institute, a school for girls. Compelled by reasons of health to relinquish this task, he officiated regularly to a congregation of his own and his brother's families and their numerous slaves.

In 1838 the General Convention appointed Leonidas Polk Missionary Bishop of the Southwest. He accepted and the consecration sermon was preached by his old friend, Bishop McIlvaine, who, after telling the story of the conversion of Cadet Polk, continued:

"Many years have elapsed. The chaplain has since been called to a higher order in the ministry. The Cadet, meanwhile, after many vicissitudes of active duty and disabling health, supposed he had settled himself for the rest of his life as preacher and pastor to a humble and obscure congregation. To be a servant of the servants is the very school in which to prepare for the chief ministry under Him Who took on Himself the form of a servant. The Church needed a missionary bishop for a vast field. Her eye was directed to the self-appointed pastor of that humble congregation. Count-

ing the cost he has not dared to decline it. Thus the chaplain has here met the Beloved Cadet again, seeing and adoring the end of the Lord in that remarkable beginning. And now with unspeakable thankfulness to God for what He here witnesses, may He say to this candidate elect for labor and sacrifice, in the words of St. Paul to his beloved disciple:

Thou therefore, my son, be strong in the Grace that is in Christ Jesus: endure hardship as a good soldier of Jesus Christ.

While at Cincinnati for the consecration of Bishop Polk, a mutual agreement was made by Bishops Polk, Meade, McIlvaine, and Otey to pray for each other every Sunday morning, thus widening the earlier agreement made at West Point between chaplain and cadet.

As a Missionary Bishop, Bishop Polk was obliged to spend much of his time traveling over his vast diocese, chiefly on horseback, sometimes in rude vehicles, and often on foot. In 1841 he was chosen and accepted the bishopric of Louisiana.

While in Europe Bishop Polk had been greatly impressed with the universities he had visited. For many years he had dreamed of a great University of the South which would have an endowment large enough to attract the best trained professors and would scholastically rival Yale and Harvard. It was to be a vast domain in the very heart of the mountains whose students would not live in dormitories but in private homes. Its sessions were to be continued through the summer months so that its students and people might have refuge from malaria and its long vacation was to come during the winter. It was to be a great center of culture with its own literary magazine, its own press, its school of sacred music and its school of religion. It was to be in every sense The University of the South.

Bishop Polk aroused the enthusiasm of Bishop Stephen Elliott of Georgia and of Bishop James Otey of Tennessee and, in 1857, a site of ten thousand acres at Sewanee, Tenn., was selected high in the mountains and central to all of the southern dioceses. An endowment of half a million dollars was raised which assured the success of the venture and on October 9, 1860, the cornerstone of the university was laid by Bishop Polk in the presence of thousands of people.

Came the War between the States which was to sweep away all of the endowment and to break into fragment even the cornerstone which had been so carefully laid. The time for debating had passed and there grew up immediately in the South an intense loyalty to the Confederacy. Bishop Polk was a graduate of the United States Military Academy and had been specially trained for leadership in a crisis of this kind. While visiting his jurisdiction in 1861 he had left his family in a comfortable cottage at Sewanee where he felt they would be safe from war's dangers. He was horrified to receive news that their cottage had been set on fire in the dead of night by an incendiary and that his family had narrowly escaped death.

Would he accept from President Jefferson Davis a commission as Brigadier General to have command of the lower Mississippi region? Delegations of old friends called on him urging him to use his special training to protect the lives and property of his people. He conferred with Bishop Meade of Virginia who told him

that under all of the circumstances he could not condemn the acceptance of such a commission.

And so Bishop Polk accepted the commission of Major General not permanently but temporarily—until someone else who was qualified could be found to relieve him. He had felt that his old roommate Albert Sidney Johnston was best qualified for this task, but he was on the West Coast and it would be a long time before he would be available.

He wrote, "I believe most solemnly that it is for Constitutional liberty which seems to have fled to us for refuge; for our hearthstones and our altars that we strike."

People in Tennessee were saying that they were safe now because in General Polk and in General Gideon Pillow they had "the sword of the Lord and of Gideon" to defend them.

The story is told of how one day soon after Polk had accepted his commission, he was descending the steps of the capitol in Richmond when a friend stopped him to congratulate him on his recent promotion.

"I do not consider it a promotion," said Polk. "The highest office on earth is that of a bishop in the Church of God." And he told his friends that he felt like a man whose house was on fire and had left his business to put it out, always looking forward to the time when he could return to his proper calling.

It was General Polk's practice with very few exceptions, to abstain from all priestly functions during his military tour of duty. Again and again he begged to be relieved of his command and again and again his request was not granted.

The Bishop was never again to see his diocese nor to

know one night of peaceful sleep in his own home. One Sunday morning after the bloody field of Perryville, he rode into the little village of Harrodsburg, Ky., with members of his staff. The inhabitants had fled before the oncoming army. In the center of the town was a beautiful church, rich in architectural proportions and carved work. Its door stood invitingly open. Polk dismounted, unbuckled his sword and, leaving it by the door, entered. As he walked slowly up the aisle, he was heard to exclaim:

"Oh for the days when we went up to the house of the Lord and compassed His altar with the voice of prayer and thanksgiving!"

Upon reaching the chancel he turned toward the members of his staff who had followed him and asked, "Can we not have prayers?"

Then kneeling at the chancel rail with his head bowed and his face all bathed in tears he poured out prayers to God for peace and blessing upon friend and foe alike. He was also keeping his Sunday compact and praying for Chaplain McIlvaine and his other brother bishops.

Columbus, Shiloh, Perryville, Stone Mountain, Chickamauga. With what a heavy heart he must have passed with his army in retreat over that hallowed mountain in Tennessee where he had hoped to see The University of the South someday rise, leaving everything to the rapidly advancing invader who was to grind contemptuously into fragments even the cornerstone itself so that there was nothing left except the dream and the wide forest.

General Polk was killed on Pine Mountain, June 14,

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CHICKAMAUGA, one of the battles in which General Polk fought. "It is for our hearthstones and our altars that we strike," he once said. Believing that the highest office on earth is that of a bishop, Polk took up

arms at the request of Jefferson Davis only to fill a gap, but said, "If the relief cannot be found, I shall go on, by God's blessing with fidelity to the end." He was killed at Pine Mountain, Ga., June 14, 1864.

Number One Heaven Man

HONG KONG'S BISHOP CONFORMS STRICTLY TO GOD

by the Rev. Charles J. Harth

SOUBRIQUETS have a way of attaching themselves to the Rt. Rev. Ronald Owens Hall, Bishop of Hong Kong. The Chinese call him the "Number One Heaven Man." He is the famous "Bishop of the Burma Road." An American reporter once dubbed him "the two-fisted Bishop," and "stormy petrel" is standard. Colleagues peremptorily whirled into the Bishop's projects once nicknamed him "the body-snatcher," and he has even been described as a com-

bination of St. Francis and Savonarola. Behind the phrases is an impetuous, forthright Englishman in his late fifties who is an absolute conformist—to God's way of doing things. But Bishop Hall does not measure God by current conventionality.

The Crown Colony of Hong Kong sometimes smarts under the Bishop's firm applications of Christianity. His concern for the poor and crusades on behalf of the underprivileged

have earned him some raised eyebrows in correct circles and the status of champion among Chinese workmen. Not long ago four hundred farm families were served eviction notices. Their tiny farms were on land earmarked for a new airfield. They were not Christians, but they petitioned Bishop Hall for justice—and got it, through his intercession with the Governor.

On another occasion he delivered a jeremiad in which he branded Hong Kong an idolatrous city, worshipping money. "The Bible," he said, "is most emphatic that no soldiers can defend a city, if there is not within its walls an inner core of morality, of social justice, and integrity." The Bishop's personal warmth and leavening sense of humor dispel the Old Testament prophet's aura that might surround a less approachable campaigner.

Son and grandson of Anglican priests, Ronald Hall never seriously considered another career. World War I, however, proved him a competent soldier, so competent that at twenty-one he was an infantry major with a Military Cross for valor. In 1920 he graduated from Brasenose College, Oxford, and was ordained deacon at the Cathedral in Newcastle-upon-Tyne. As secretary of the English Student Christian Movement he fired it with an infectious vitality, and in the course of his duties visited the Orient.

Barely resettled in England he received an urgent cable. Anti-British sentiment had precipitated a crisis in China, and Chinese leaders, impressed by the young priest's empathic grasp of their attitudes and problems, begged him to come and see what he could do. He went,



FLAG of the British Church, bearing red cross of St. George, flies over St. John's Cathedral, Hong Kong. Archbishop of Canterbury consented to become trustee of Diocese of Hong Kong when communists took over the mainland and Holy Catholic Church of China relinquished jurisdiction.

● MR. HARTH, rector of the Church of Our Saviour, Baltimore, Md., was formerly chaplain and secretary to Bishop Hall.



DRESSED for Chinese summer, Bishop Hall sets out for parish visitation. Once-vast diocese now includes only the Crown Colony and Macao

poured his highly individual brand of oil on the troubled waters, and stayed for two years as secretary of the Chinese YMCA.

The twenties were nearing their end, and clouds of the Great Depression were gathering on the English horizon. With an intuitive urge to go where he would be needed most, Ronald Hall left China and went home. In the lull before the storm he served as vicar of the Church of St. John the Evangelist in New-castle, and drew men to God with irresistible personal magnetism as an open-air evangelist at England's town fairs. When the Depression struck he plunged into battle against the hunger and bitterness that crushed unemployed workers in the northern counties.

In China, the Bishopric of Victoria, then part of the *Chung Hua Sheng Kung Hui* (Holy Catholic Church of China) was vacant. Again, Ronald Hall was called. On October 28, 1932 the Archbishop of Canterbury consecrated him a bishop, and he left for a diocese that stretched along the Chinese coast from Burma to Tibet and outward to Japan.

Since the communists seized control his domain has shrunk to Hong Kong and Macao and the Chinese Church has relinquished jurisdiction to the Church of England, but the Bishop's influence has scarcely

diminished. Even behind the Bamboo Curtain, he commands an astonishing respect.

One of the Bishop's goals is revising the tendency of brain workers and dividend collectors to look down their noses at manual labor. He makes every effort to demonstrate the sacredness of physical work, and has proposed an official Labor Day for Hong Kong, modeled on the American holiday. This interest, coupled with a reputation for impartiality, has pushed him into an avocation as arbiter of labor disputes.

His chosen hobbies reflect his own pleasure in working with his hands: keeping pigs, gardening, and farming. But nothing the Bishop begins for himself stops there. Progeny of his black sows Blanche and Blanchette have vastly improved the stock of his neighbors' farms, and his curiosity about scientific methods has expanded into the Sino-British Agricultural Institute, which runs an experimental farm as part of a rural reconstruction program.

Bishop Hall's theories of education are correspondingly down-to-earth, and have been put into practice with marked success in Hong Kong. Facing the fact that few pupils are designed or destined for lives of perennial scholarship, the Bishop's system emphasizes elementary education. He advocates two types: one leading to employment after school graduation, the other to further education in high school with an option on still more advanced study. Himself an insatiable scholar, he is equally determined that any student who wants and merits college training will get it. He was one of the founders of Chung Chi College (FORTH, May, page 12), the first Christian institution of higher learning in free Asia, which has taken the place of inaccessible universities on the Chinese mainland.

During Bishop Hall's episcopate fifteen new Chinese churches have been built to supplement the three standing when he arrived in Hong Kong, plus a cathedral and ten English-speaking churches and chapels. Among them is the novel Church of the Holy Carpenter, created as base and center for the Young Workers Christian Fellowship, an organization of young industrial workers, and for alumni of St. Christopher's

Home, an orphanage which trains boys and girls for jobs in agriculture. Holy Carpenter was built with half the offering taken at the 1954 Anglican Congress in Minneapolis, donated as a personal tribute to Bishop Hall.

Teetotaler, non-smoker, almost oblivious of food, the Bishop usually eschews clericals in favor of a khaki shirt and shorts, directs his dizzyingly diverse affairs from a corner of a room in his official residence. Missionaries and church workers use the rest of the building for their own

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FINE example of Chinese architecture adapted to Christian use is St. Mary's, one of Hong Kong's largest Cantonese-speaking parishes



AUTOMOBILES from America, signs printed in English demonstrate the meeting of East and West in Hong Kong's crowded, narrow streets

Pikes Peak Parish

SINGLE PARISH SERVES THRIVING, SPRAWLING COMMUNITY

By Ruth Ogle

SHOULD one parish dare hope to represent the Church effectively in a vigorous and growing town of more than sixty-five thousand? Grace Church enthusiastically and prayerfully says "yes" in Colorado Springs, where famous Pikes Peak dominates a thriving, sprawling community whose recent honor was to be chosen as the permanent location for the new United States Air Force Academy.

A part of the recent "re-discovery" of Colorado, Colorado Springs has had a population increase of some sixty per cent in fifteen years, effectively bolstered during the years of World War II by military installations. Long the home of Colorado College, the town today encompasses the personnel and families of nearby Ent Air Force Base, Fort Carson, and Petersen Field, all of which have offered the missionary problems and opportunities of a mobile, unstable field.

In 1945, Grace Church, together with its allied Epiphany Mission for Negroes, registered a total communicant strength of 962. Now, eleven years later, that number has risen to 2,005, with an increase in property value from \$268,000 to an estimated \$850,000.

What accounts for this fantastic growth? First of all, a clergy leadership that is predominantly missionary-minded. The Rev. J. Lindsay Patton, who became Grace's rector in 1944, was born of a missionary father in Osaka, Japan, fifty-six years ago. His predecessor was the Rev. Harry S. Kennedy, now Missionary Bishop of Honolulu. The staff is rounded out by the Rev. Arthur W. Pierpont, assistant rector; the Rev. P. Scott Frantz, college chaplain and vicar of the Chapel of the Holy

Spirit; and the Rev. William R. Shannon, vicar of the Chapel of Our Saviour.

Grace's parishioners have been taught to take an interest in every problem presented to the church as a whole. Backing not only Grace's necessary municipal and area expansion and college work, they also contribute in extraordinary measure to the work among Indians in Wyoming and South Dakota and the St. Francis' Boys' Homes, Salina, Kansas.

Granted a strong, working congregation and a strong, working missionary clergy staff, how is Grace accomplishing an almost impossible task? First pressure was felt in Grace's church school facilities which were pushed beyond physical endurance into every available nook and cranny indicating a need for periphery accommodations. Unless the congregational needs were met, the missionary potential among the unchurched could never be explored.

In the absence of funds immediately available for the specific answer to the problems, the first tentative solution in June, 1952, was home Sunday schools. Headed by Mr. Frantz, volunteers from the Brotherhood of St. Andrew, the women of Grace, and a newly-recruited paid Christian education worker canvassed the mushrooming areas to the south and east of the city for potential church school members and volunteers to house and conduct the projected home classes.

The response to this most thorough canvass was overwhelming. Both active and inactive members of the church, as well as families with no church affiliation, offered their help as teachers and assistants, in transportation, building furniture, or providing space for classes. In short order eight homes were taking care of 224 youngsters. The first alleviating measures had now been set up, but their very success underscored their temporary value and the absolute necessity to plan permanent locations which would not only bring these scattered children together but serve their elders as well.



CORNERSTONE is laid for Chapel of the Holy Spirit, suburban branch of Grace Church, Colorado Springs. Vicar, the Rev. P. Scott Frantz (left), also ministers to college students. The Rev. Arthur W. Pierpont, assistant rector of Grace (with cross), is behind the Rt. Rev. Joseph S. Minnis, Bishop of Colorado, and Grace's rector, the Rev. J. Lindsay Patton, is at far right.

• MRS. OGLE is FORTH correspondent in Colorado.



GRACE CHURCH is administrative center for four congregations and a campus program



ESTATE to south of city has proved ideal for Chapel of Our Saviour and general use

Mr. Patton and his assistants patterned their next move, Grace's two branch congregations, after a plan not unfamiliar but perhaps less widely used than it might be, considering its potential answer to expanding an established parish. Grace set its sights for two new chapels for two complete new congregations to the east and south, and in addition a badly-needed youth building for the "mother" church.

The south suburban congregation came to be the Chapel of Our Saviour, formerly the palatial Allen Estate in the Broadmoor area. This extensive property with its nineteen-room house, and a total value of \$175,000, was offered to the vestry of Grace two years ago. It has proved ideal for church school classrooms, temporary chapel, playground and parking space, and staff living quarters, as well as facilities for youth, church and community activities, retreats, conferences, and division meetings. With the opening of this new plant late in 1954, church school registration has jumped to 250 children, the adult congregation to more than two hundred, both still growing.

The east suburban congregation, under the charge of Mr. Frantz, is smaller and drawing together under somewhat more difficult circumstances. It has been functioning since last fall in its new Chapel of the Holy Spirit, for which ground was broken during Easter Week, 1955. It has classrooms for three hundred children, a chapel with seating capacity at 150-175, space for playground and parking, as well as possible future expansion, and facilities for youth, church and neighborhood activities.

Construction of the youth build-

ing, a substantial addition to the main plant of Grace, was delayed for the re-opening of long-unused quarries from which the stone for Grace was originally procured thirty years ago. Now completed and in use, this building provides classrooms for seven hundred children, kitchen and recreation hall, administrative offices for Christian education staff, and a library.

At the same time all this feverish planning and activity were being carried on to broaden Grace's ministry in the general community, another established area of specialized endeavor was given its second big boost. With more than two hundred Episcopal students in Colorado College, the vestry authorized the purchase in 1953 of a Canterbury House adjacent to the campus.

Grace thus became the Diocese of Colorado's first parish to assume the complete responsibility of college ministration, and a full one it is. Principal work of Mr. Frantz was originally that of student chaplain and counsellor, in which he has been enthusiastically aided by his wife who works with the Canterbury group, serves breakfast at Canterbury House each Wednesday morning following Holy Communion, and is employed in the college registration office where no Episcopal student escapes her eagle eye.

Examples continue of Grace's demonstrated desire and ability to project its service. Epiphany Mission, started in 1904 to serve the area's Negro communicants, remains small but stable—the population is less than three per cent Negro. With a present congregation of nearly fifty, it is entirely self-supporting. Served

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RANCH in the mountains is the site of parish and diocesan camps, conferences, meetings



CANTERBURY HOUSE was purchased in 1953. Below, Epiphany acolyte serves Grace altar.





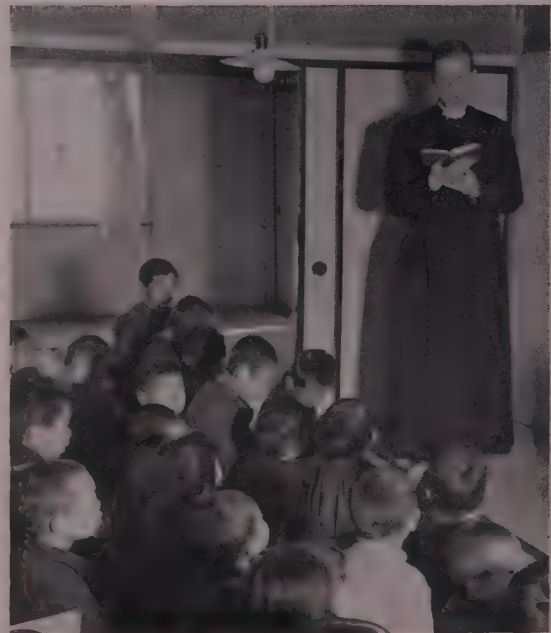
BUILDING for Fukujuen was built with help of American servicemen. Farm (below), where orphanage began, still is maintained; children help raise vegetables, chickens, and a pig.



AROUND the circle at morning prayer service, the older children read verses from the Bible, and Mr. Yonezawa explains verses, showing the children how they apply to their own lives



The younger children of Fukujuen Org



MR. TUCKER conducts monthly service. Mrs. Yonezawa (rear), the former Takemi Sato, is graduate of Ryujo Training School, Nagoya, a church school for kindergarten and nursery teachers.



FOUNDER of pond he which fees



ro, Japan, at play



Mr. Yonezawa (right) is out before breakfast to clear banks
called the Pool of Siloam, and the Jordan River is the stream
and flowers are planted, and soon there will be a park.

They Grow and Wax Strong Here at Fukujuen

By the Rev. Beverley D. Tucker

ON winter afternoons near Sapporo, Japan, you may see a long line of boys, each with a small log on his shoulder, trudging through the snow on their way home. They always seem happy and cheerful and full of good spirits despite the long haul with wood each day.

These boys are orphans who have found a home at Fukujuen Orphanage through the faith and work of a Japanese Churchman who started from nothing to help build a new Christian Japan. This man is Kinichi Yonezawa, about fifty years old now, with greying hair, a strong face, and powerful frame. Converted to Christianity while a student in college, he later went to Manchuria where he became an official in charge of a village of Japanese emigrants. He lost all his possessions in the Russian occupation and got back to a defeated Japan in 1948 with no job, no home, and no means of support for his wife and children. For a while he worked as a door boy at St. Luke's Hospital in Tokyo, but he wanted in some way be able to help the wounded and suffering nation and lay the foundations for peace and love. And so he came as a pioneer to Hokkaido, the northernmost island of Japan. Here he acquired land and single-handedly wrestled with giant tree stumps and clumps of underbrush to clear the ground. Soon he had the beginnings of a farm.

There were many families left destitute after the war, children whose fathers were killed, orphans, or those whose families could not take care of them. Mr. Yonezawa began by taking twelve orphans. He expanded the farmhouse, cleared more land, and the place grew. Some American soldiers heard about it and got their outfit to help build a new building for the orphanage. It is a wooden building, painted white, with a cross on top. It is quite near a school, thus convenient for the children. Now a pump has been installed, but originally Mr. Yonezawa had to spend an hour and a half a day just carrying water. He also used to have to walk to town for supplies, a two day journey with a load on his back.

Today there are fifty children, boys and girls from pre-school to fifteen years old, and there are three or four women to help care for them. Fukujuen Orphanage is a registered social welfare organ-

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SUMMER TRAINING



MANUAL labor is as much a part of the Rural Training Program at Roanridge and some of the extension centers as parish activities. Vacation church school (below) is run by students enrolled at Southern Town-Country Church Institute.



Clifoto



STUDENT discusses weekly report on field activities with the Rev. Norman L. Foote, Director of the National Town-Country Church Institute. Students work closely with clergy in assigned parishes and supervisors must also attend courses.

IN the open country of the United States, in the small towns of less than ten thousand people, on the farms, and in the villages, live the people who make up sixty per cent of the Church's congregations. But only one out of three of these congregations has a resident clergyman. This need for more rural clergy is a basic problem confronting the National Council's Town and Country Division.

Men alone, however, are not enough. The men who enter the rural ministry must be well versed in the special problems involved in bringing the Church to people of all ages in town and country and some rural areas that are so remote that children could never hope to attend regular church schools.

This summer some two hundred seminary students, representing each of the Church's eleven seminaries, have been assigned summer positions in rural parishes and missions through the Rural Church Training program. They are working in missions and parishes of log or stone, some almost deserted, others bursting at the seams. They are conducting vacation church schools reminiscent of the one-room school house. They are working with farmers, ranchers, miners, Indians, and new inhabitants of government reclamation projects.

Learning as they work, they are being confronted with life as it is lived in the small town, the open country, and communities where the only equivalent of a street corner is the general store. They are facing the problems of reaching people in scattered neighborhoods, where there may be no public transportation, perhaps only a few telephones. They are becoming acquainted with these people and growing in sympathy with them.

They are learning to know and love prairie and mountain, desert and woodland, and God's many gifts of the field. They are learning about food before it is put into cans, about the raising of livestock, the harvest of

ough Fresh Fields

GRAM INTRODUCES SEMINARIANS TO RURAL LIFE

wheat and corn and timber, the mining of minerals, the market of beef. Most important of all, they are able to talk to people where they are about things as they are.

Life in these communities may be full of surprises, especially for the young man from Chicago or Brooklyn or Pasadena—but no seminarian is sent to his summer post without further preparation than his classroom theology or a Boy Scout handbook. The Church has arranged a careful program of instruction for on-the-job training which must be attended by the seminarian electing this summer program and the clergy with whom he will work. Each year, prior to the beginning of field work, ten-day orientation courses are given at the National Town-Country Church Institute, also known as Roanridge, near Parkville, Mo.; its western extension centers in Minnesota, Idaho, and West Missouri; and the New England, Middle Atlantic, and Southern Regional Institutes. Supervisors' courses also are given for the clergy who will have students serving in their parishes and missions. At summer's end both students and supervisors reassemble

at their respective institutes for evaluation sessions.

The National Town-Country Church Institute is an education in itself. It was first organized in 1943 to provide a summer program for seminary students who used the facilities of Park College in Parkville, Mo. Then, four years later, the Roanridge Rural Training Foundation was organized through a 320-acre grant by Mr. and Mrs. Wilbur L. Cochel. A ninety-acre building site adjoining the farm also was secured.

Originally a run-down farm, with eroded land and practically no buildings, the property now includes modern farm buildings and machinery, greatly improved land under complete soil and water management, a central administration building, and two staff residences. Roanridge demonstrates two types of agriculture: a large, well-run, modern farm raising registered Shorthorn cattle, and a small, one-acre project developed with hand tools and a minimum of expense to show the possibilities available to any rural clergyman in his own backyard.

In the course of the Institute's development and improvement, hun-



BISHOPS Walters of San Joaquin, Horstlick of Eau Clair, and Henry of Western North Carolina get together at Roanridge to discuss rural church training in their Provinces. Bishop Horstlick is chairman of the National Advisory Committee on Town-Country Work.

dreds of young men and women have received some training for the rural ministry at Roanridge. Field work by these students has been done in at least half of the States of the Union. Graduates of this summer training program are serving churches in almost every State and in Canada, Haiti, the Philippines, Brazil, Alaska, and British Guiana. Students have come to Roanridge from many parts of the world including Canada, the Philippines, Japan, India, and China. Today the influence of this training center reaches not only to the small churches in America, but also the work of the Church in many parts of the world, and its program continues the year round.

Roanridge is church-centered, community-centered, and farm-centered. Here short courses and institutes are conducted for clergy, seminarians, women workers, and rural laity. Here is a conference and resource center for numerous groups concerned with the general welfare of rural people and the betterment of rural community life. Here official delegations from twenty-six nations have come to observe productive farming practices.

Although Roanridge is the national center for Rural Church Training, the Regional Institutes,

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TOOLS of the rural ministry are introduced to seminarians and prospective women church workers. Communication is one of the first problems in a rural neighborhood, and duplicating machines, movie projectors, and other audio-visual aids all have definite roles in the rural church.

Rachel D. Wolff, a parishioner of St. Paul's, Winston-Salem, N. C., went to Madras, India, in 1951 to be bursar of Women's Christian College. In addition to long days' work with bills, budgets, buying, and dozens of miscellaneous chores, Miss Wolff has devoted her weekends to social work in the crowded, starvation-ridden slums of the city. These excerpts from letters to friends in the United States reveal both the great heart of a concerned Christian and the translation of that concern into action. An annual contribution of \$2,500 from United Thank Offering funds is made to the college.

AUGUST, 1951

MINE is a very interesting job. . . . If you could see me on the roofs of buildings with workmen, seeing about repairs, or in back of a hostel trying to get an electric pump to work, you probably would wonder just what my position here really is! But I love it. . . .

A group from the college does social service on Friday and teaches church school each Sunday afternoon in the slum villages. This work is my greatest pleasure. We visit the sick, distributing milk and rice to the poorest and doing all kinds of other things. It's heartbreaking to see how these poor people live among the worst kind of conditions . . . Few of the children have any clothes and all have very little food. . . .

MADRAS DI

A CHRISTIAN'S RECORD OF JOY AND HEARTBREAK A

By Rachel D. Wolff

MARCH, 1952

THESE slum children don't know there's anything better or cleaner in this world. Most of them are starving for love and affection. They are mostly from the lowest castes and their parents, if employed at all, earn only about twenty cents a day. With this they can buy a little rice, a bit of firewood, a small piece of coconut to make a curry, and a bit of gee to cook with it. None of them know what fresh milk is and have milk only when we have a bit of powdered milk to give them.

MAY, 1952

DURING the year I've been working in this slum area, the only place we have had in which to conduct our Sunday school classes is a dirty open field where cattle roam and which often is used as a latrine. There is no shade whatsoever. It's quite hot on Sunday afternoon at 3:30, and we often feel near sunstrokes . . . We have more than seventy-five children in classes on some days. It is a most interesting work and I have never

been quite so happy. . . . We are hoping to buy this lot, but we're afraid it will be sold before we can purchase it. . . .

JULY, 1952

FOR weeks now we have had nothing to give the children to eat. Many continue to go daily with only one scanty meal. How my heart longs to give them just a chance. May God give me strength to carry on my work with them. They are my greatest joy in India yet cause me the greatest heartache. . . .

AUGUST, 1952

RECENTLY an Indian member of the staff and I took to a mission boarding school two little girls we found begging. They had been left to sleep in the streets: their mother deserted them and their father is too crippled to walk. We madly sewed for a week, trying to get them ready for school, which required six complete outfits of clothes. I think I ripped up about half of my wardrobe! Neither of the youngsters had ever had any clothes



FIRST TASTE of ice cream marked big day in lives of impoverished Madras boys who toured Women's Christian College. Youngsters

learned intricacies of eating with spoons, later had first glimpse of ocean, saw first movie. Miss Wolff, left, other faculty, join in treat.

INDIA'S HEAVY LADEN

before we made their school outfits.

They are quite happy in the school. The headmistress said she overheard one youngster ask one of our girls who the two women were who brought them to the school. The girl replied, "Oh, didn't you know, they are two Christian women." We have much to live up to now.



RELUCTANT farewell is bid to Eleanor D. Mason, at close of distinguished service as principal of women's college in Madras.

SEPTEMBER, 1952

We have not been able to buy the lot we hoped to purchase. As soon as the owner was sure we were anxious to have it he increased the price until we feel we cannot afford it. . . .

We took thirteen boys from our Sunday school class on an outing with a check sent for that purpose from America. When the college bus picked them up in front of a Hindu temple, they all had scrubbed themselves clean in the Cooum River.



UNEMPLOYED father in Madras, India, holds starving young son. Efforts to relieve such suffering fall tragically short of need.

They had slicked down their hair with so much cocoanut oil they were dripping with it. After showing them the college we took them into the yard under a beautiful tree, where they all sat on the ground. For the first time in their lives they had ice cream. Their eyes got very big. . . .

DECEMBER, 1952

We had our annual Indian dinner at the college the other night. Staff members from the West dressed in saris . . . At dinner we all sat on mats on the floor, eating rice and curry with our fingers in typical Indian fashion. The students got a

big kick out of watching us to see how well we use our fingers . . . I much prefer a fork. . . .

JANUARY, 1953

MANY of those in our Sunday school ask for Telugu and Tamil Bibles which often we cannot supply because of lack of funds. These people love to sing and many ask us to give them a hymn book. It's sad to think of people begging to hear the word of God and not being able to provide Bibles. . . .

EASTER, 1953

MANY times during the week we go into the slums to visit sick children and to take food to several families. . . . A little more than a year ago we started an adult Bible class with two members. It has grown to thirteen, with eleven preparing for confirmation. . . .

We are hoping that enough funds soon will come in to buy the lot we need and to build a small chapel in which these families can attend church.

Do remember us and our work here in your prayers. These are trying days for all of us and the road is not an easy one. But when the temperature soars and the going gets tough God always seems to give us greater strength. . . .

SEPTEMBER, 1953

IT was the happiest day of my life since coming to India when about ten members of our adult Bible class

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TYPICAL Madras slum hut, built of scrap tin, mats, rags, earth, houses family of four. In these depressing surroundings will rise Christian social service center, symbol of hope.



UTO at Work In Wyoming

Casper Tribune-Herald & Star

RUSTIC All Souls', Edgerton, Wyo., built fifteen years ago with aid of United Thank Offering grant, is constructed entirely of pine logs from Big Horn country. Woman worker, Mrs. Louis U. Blake (*below*), whom the UTO helps to support, was largely responsible for the founding of the church and still serves it today. The Rev. V. C. McKnight (*right*), St. Mark's, Casper, and lay readers hold services.





United Nations

The Hon. Henry Cabot Lodge

STATESMAN, Churchman, soldier, journalist, Henry Cabot Lodge, Jr., has distinguished himself in each phase of his varied career. For the past three years, as United States Representative to the United Nations, he has played a leading role in the cause of international peace. His most recent effort on this behalf was the resolution he offered which provided for Secretary General Dag Hammarskjöld's recent peace mission to the Middle East.

Whether he is presiding at a meeting of the Security Council, as he periodically does, or is simply participating, tall, handsome Henry Cabot Lodge has the invaluable capacity of remaining calm and unruffled during the most heated discussions.

Everything about him spells out his reserve. He dresses conservatively, usually wearing dark business suits, white shirts, and quiet ties. He moves with dignity, striding deliberately with head thrust slightly forward. He listens attentively. He speaks in well thought-out phrases, furrowing his brow as he talks. He never engages in flamboyant oratory, but occasionally taps a pencil to emphasize a point.

A man of action who sees desirable objectives and works out practical means of achieving them, Ambassa-

CHURCHMEN IN THE NEWS

Henry Cabot Lodge, Public Servant Extraordinary

dor Lodge spends long hours in his delegation offices on lower Park Avenue. His life is so filled with official duties that he has learned to make every minute count. He is punctual to the second.

When he is in New York he attends St. Bartholomew's Church, which is next door to his apartment. As often as possible, however, he and his wife spend their weekends in Beverly, Mass., where they are members of St. Peter's Church. It was at old St. Peter's in Beverly that Henry Cabot Lodge, Jr., and Emily Sears were married on July 1, 1926. The Rev. E. J. V. Huiginn and the Rt. Rev. William Lawrence, seventh Bishop of Massachusetts, both participated in the nuptials. Today the Lodges have two sons, George Cabot and Henry Sears, and four grandchildren.

The grandson of Henry Cabot Lodge, Sr., who for thirty-one years was Senator from Massachusetts, followed in his grandfather's footsteps when, at thirty-four, he was elected to represent the Bay State in the United States Senate. Re-elected in 1942 and 1946, he served a total of thirteen years. In 1953 President Eisenhower appointed him to the U.N. post and gave him Cabinet rank.

Mr. Lodge has the distinction of being the first senator since the Civil War to resign from the U.S. Senate for military service. An active member of the Army Reserve since 1924, he served in Libya, Italy, France, and Germany. Among his decorations for service are the Legion of Merit medal and Bronze Star for bravery, France's Croix de Guerre with palm and Legion d'Honneur, and a British citation. Still active in the reserve, he

holds the rank of brigadier general.

Ambassador Lodge's journalistic career began in 1923 with *The Boston Evening Transcript*. Fresh from Harvard College, he joined *The New York Herald Tribune* the following year and traveled throughout the world for that paper. At thirty he began his public service career in the Massachusetts Legislature.

Of all the phases of his active life, Henry Cabot Lodge finds his present mission the most compelling. At the Church and Work Conference, held in Albany, N.Y., this past October (FORTH, December, 1955, page 22), he said: "There can be no more challenging opportunity for service for any American than to represent the United States in the United Nations and to work to make the United Nations an increasingly effective instrument for building peace in the world."

● The Very Rev. LOUIS M. HIRSHSON is new president of Hobart and William Smith Colleges, Geneva, N. Y. He formerly was dean of Christ Cathedral, Hartford, Conn. . . . The Rev. FRANK L. TITUS, rector of Holy Cross Church, Miami, Fla., was chosen chairman of the Dade County council on community relations. Purpose of the council is to promote interracial and intergroup understanding. Mr. Titus formerly was Assistant Secretary of the National Council Overseas Department.

● The Rev. EDWARD C. TURNER was consecrated Bishop Coadjutor of Kansas, May 22, at Grace Cathedral, Topeka. . . . The Rev. JAMES P. CLEMENTS was elected second Suf-

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School for Clerical Internship Will Open in Pittsburgh

By ELIZABETH McCracken

INTERNSHIP long has been considered a necessary part of preparing young men to be physicians and surgeons. Medical school graduates in attendance upon leading physicians, observing and learning, are familiar figures in all hospitals.

An internship program for clergymen to be established in Pittsburgh, Pa., will seek to bring to the ministry of the Church the proven advantages of such learning-by-doing. An interchurch school for clerical internship will open September 1 under the direction of the Rev. Samuel M. Shoemaker, rector of Calvary Church, Pittsburgh.

"The objective of this internship is to teach men, by observation and participation, a sane, wise, dynamic evangelism, to enrich their future ministry wherever it may be spent," says Mr. Shoemaker, who initiated the program after studying the problem for many years.

The first ten-month course in the five-year experiment will run through June, 1957. Young men between their junior and senior years in seminary or those just graduated will be enrolled.

The curriculum will include participation in the life and work of various Pittsburgh parishes; conferences and discussions with Calvary Church's staff; visits to colleges, churches, and clubs for conferences and lectures; techniques of small group leadership; extensive reading on evangelism and religious experience; the study of Pittsburgh's great industries from the inside and the spiritual approach to both labor and management; assistance with the "Pittsburgh Experiment," a unique ecumenical approach to the working community of the city; personal pastoral work, awakening and developing the imaginative insight essential

for effective pastoral counseling.

Episcopalian interns will be apprenticed to Calvary, others to churches of their particular communions. All participating churches will work in close co-operation and fellowship. Interns, who may be either married or single, will be provided with housing and sufficient funds to live on during their stay. One donor is paying the rent of a house to be used for the school, another is supplying the salary of the Rev. Ellsworth Jackson, Jr., a staff member of the First Presbyterian Church. Mr. Jackson will direct the school, Mr. Shoemaker the over-all project.

The Church always has provided some measure of "breaking in" opportunity. Established rectors have done what they could; but they have needed the active help of their young deacons, and no time could be spared for observation alone. The ministers of other Churches also desire their young assistants to receive more preparation than they can give.

Church School Essay Contest Winners Visit Missions in the Northwest

A FIRST-HAND view of two of the Church's mission areas was the reward for sixteen young Episcopalians who were winners in the 1956 Church School Missionary Offering essay contest. The youngsters, ranging in age from eleven to sixteen and representing fifteen States, left on June 21 for a twelve-day tour of the Missionary Districts of Spokane and South Dakota.

Two winners were selected in each of the Church's eight provinces, one in each of the two age group divisions, 11-13, 14-17. Essays were judged by a committee in each province. The Church School Offer-



PROBLEMS of young men first entering ministry have long concerned the Rev. Samuel M. Shoemaker, who will direct new program.

The Rt. Rev. Austin Pardue, Bishop of Pittsburgh, says, "An interchurch school for clerical internship sounds like a fascinating idea. It might prove great things for the future of the Church."

From fifteen to twenty interns will be enrolled the first year and the immediate response shows that theological students as well as their advisers recognize the need for internship, just as the medical profession historically has recognized it.

ing was divided among the Church's missionary work in Liberia, new work in the Missionary District of Spokane, and three Indian schools in South Dakota.

Leaving from Omaha, Nebr., the group spent two days at the Niobrara Convocation of the Sioux Indians at Mission, S. D. The youngsters visited Indian schools and villages and met the Rt. Rev. Henry Knox Sherrill, Presiding Bishop, who addressed the convocation. Last stop for the group was Spokane, Wash., where they toured the Columbia River Valley and inspected Grand Coulee Dam.

continued on next page

• Miss McCracken is an associate editor of The Living Church

Essay Contest Winners

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Winners by Provinces were:

Province I: Lucia Staniels, 13, Colebrook, N. H.; Carolyn Risley, 16, Torrington, Conn.

Province II: Mary Ann Lewis, 12, Kearney, N. J.; Diane King, 14, Freehold, N. J.

Province III: Edley Stone, 13, Lynchburg, Va.; Martha Eloise May, 15, Beckley, W. Va.

Province IV: Shelley Lancaster, 16, Spartanburg, S. C.; Ellen Hocker, 12, Tullahoma, Tenn.

Province V: Diane Stavrum, 11, Madison, Wis.; Ervine S. Gibson, 14, Cleveland, Ohio.

Province VI: Susan Lentz, 12, Denver, Colo.; Judy Dean, 15, Bozeman, Mont.

Province VII: George W. Browning, III, 11, Albuquerque, N. M.; David Knudson, 14, Goodland, Kans.

Province VIII: Bethi Chase, 12, Portland, Ore.; Malcolm Masteller, 15, Beverly Hills, Calif.

Churchmen in the News

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fragan Bishop of Texas. He was rector of St. Mark's Church, Houston. . . . Two bishops scheduled for retirement in the fall are the Rt. Rev. HARWOOD STURTEVANT, who will resign October 31; and the Rt. Rev. FRANK A. RHEA, who will resign November 12.

- The television show of the Very Rev. JAMES A. PIKE, dean of the Cathedral of St. John the Divine, New York City (FORTH, May, 1956, page 20), won an award from the Institute for Education by Radio and Television, sponsored by Ohio State University, Columbus, Ohio. . . . The Rev. C. LESLIE GLENN, formerly rector of St. John's Episcopal Church, Washington, D. C., is a research fellow at the University of Michigan.

- Recent National Council appointments include:

OLIVE MAE MULICA as director of Windham House, New York City, the National Council's graduate training center for women church workers on the East Coast.

The Rev. HERBERT E. P. PRESSEY as Assistant Secretary in the Armed Forces Division. Mr. Pressey was post and district chaplain at Fort Law-

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LET US PRAY

For Our Country

ALMIGHTY God, who hast given us this good land for our heritage; We humbly beseech thee that we may always prove ourselves a people mindful of thy favor and glad to do thy will. Bless our land with honorable industry, sound learning, and pure manners. Save us from violence, discord and confusion; from pride and arrogancy, and from every evil way. Defend our liberties, and fashion into one united people the multitudes brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those to whom in thy Name we entrust the authority of government, that there may be justice and peace at home, and that, through obedience to thy law, we may show forth thy praise among the nations of the earth. In the time of prosperity, fill our hearts with thankfulness, and in the day of trouble, suffer not our trust in thee to fail; all which we ask through Jesus Christ our Lord. *Amen*

BOOK OF COMMON PRAYER, page 36

THIS magnificent prayer, often attributed to George Washington, was written by the Rev. George Lyman Locke, rector of St. Michael's, Bristol, R.I., in the 1880's. First published in The Book Annexed (prepared by a Joint Committee of General Convention and annexed to their report to indicate how the changes would appear) in 1883, it was admitted to the Prayer Book in 1928 with some changes. The Rev. Massey H. Shepherd, Jr., says, "Though it has the timeless ring of all true liturgical prayer, it reflects no less truly the expansive and turbulent era of our national history in which the prayer was composed: the rapid development of the West, the tremendous influx of foreign immigration, the rise of 'big business,' the violence attendant upon the organization of labor, the corruption and scandals in high places, and not least, the emergence of the United States as a world power." The prayer in its original form is printed here:

ALMIGHTY God, who in the former times leddest our fathers forth into a wealthy place, and didst set their feet in a large room, Give thy grace, we humbly beseech thee, to us their children, that we may always approve ourselves a people mindful of thy favour and glad to do thy will. Bless our land with honourable industry, sound learning, and pure manners. Defend our liberties, preserve our unity. Save us from violence, discord, and confusion, from pride and arrogancy, and from every evil way. Fashion into one happy people the multitude brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those whom we entrust in thy Name with the authority of governance, to the end that there may be peace at home, and that we may keep our place among the nations of the earth. In the time of our prosperity, temper our self-confidence with thankfulness, and in the day of trouble, suffer not our trust in thee to fail; all which we ask for Jesus Christ's sake. *Amen*

Edited by the Rev. ROBERT N. RODENMAYER, S.T.D.

Check Your Calendar

JULY

- 4 Independence Day
- 25 St. James

AUGUST

- 6 Transfiguration
- 24 St. Bartholomew

SEPTEMBER

- 2 Labor Sunday
- 19, 20, 22 Ember Days
- 21 St. Matthew
- 29 St. Michael and All Angels.
Twenty-fifth anniversary, consecration, the Rt. Rev. John Boyd Bentley, vice president, The National Council, and the Rt. Rev. Efrain Salinas y Velasco, Missionary Bishop of Mexico. Twentieth anniversary, consecration, the Rev. William Leopold Essex, Bishop of Quincy
- 30 Christian Education Week begins (through October 7)

Churchmen in the News

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ton, Seattle, Wash., before assuming the National Council position.

MARVIN C. JOSEPHSON as an Assistant Treasurer of the National Council.

MARY J. PYBURN, for eleven years director of Christian education at the Church of the Ascension, Lakewood, Ohio, as pre-school editor for the Curriculum Division, replacing ESTHER PIERCE.

The Rev. WALTON W. DAVIS as Associate Secretary of the Leadership Training Division. Mr. Davis was rector of All Souls' Church, Oklahoma City, Okla.

● The Rev. CHANDLER W. STERLING will become Bishop Coadjutor of Montana. He comes to the post from the rectorship of Grace Church, Chadron, Nebr. . . . The Rt. Rev. HORACE W. B. DONEGAN, Bishop of New York, was made an associate chaplain of the Venerable Order of the Hospital of St. John of Jeru-

salem, an historic British charitable order, with the grade of sub-prelate. The Archbishop of Canterbury is prelate.

● The Rev. E. BOLLING ROBERTSON, priest-in-charge of St. John's Church and principal of the Episcopal High School, Robertsport, Liberia, was decorated with the Knight Commander of the Humane Order of African Redemption by the Liberian nation.

● Among Churchmen awarded honorary degrees at spring graduations were:

The Rt. Rev. HENRY KNOX SHERILL, Presiding Bishop, Doctor of Laws from Lehigh University, Bethlehem, Pa.

The Rev. FRANCIS J. MOORE, editor of Forward Movement Publications, Doctor of Sacred Theology from General Theological Seminary, New York City.

The Rev. LESLIE SKERRY OLSEN, National Council member and rector of St. John's Church, Elkhart, Ind., Doctor of Divinity from Seabury-Western Theological Seminary, Evanston, Ill.

The Rev. C. ROLAND GARMEY, assistant secretary of the House of Bishops and rector of St. Bartholomew's Church, White Plains, N. Y., Doctor of Sacred Theology from Berkeley Divinity School, New Haven, Conn.

Mrs. DORA P. CHAPLIN, lecturer at General Theological Seminary, New York City, Doctor of Sacred Theology from Kenyon College, Gambier, Ohio.

HENRY CABOT LODGE, JR., (See page 23) United States Representative to the United Nations, Doctor of Laws from Lehigh University.

The Rt. Rev. J. BROOKE MOSLEY, Bishop of Delaware; and the Rev. WILLIAM G. POLLARD, executive director of the Oak Ridge, Tenn., Institute of Nuclear Studies, and associate rector of St. Stephen's Church, Oak Ridge, honorary degrees from Hobart and William Smith Colleges.

Kenyon awarded Doctor of Letters degrees to actress KATHARINE CORNELL and to her husband, GUTHRIE MCCLINTIC, theatrical producer-director and author.

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Madras Diary

continued from page 21

in the slums were baptized and joined the Church of South India. Some fifteen children were christened and given Christian names, of which they are very proud. The baptism was an all day service. All the children have been talking about how much fun they had in the afternoon, when they had a hobby horse on which all children got free rides . . . It was a big day in their lives. . . .

OCTOBER, 1953

How sad we are at learning one of our most promising young boys has leprosy. He has done so well in school. The minister who prepared adults for baptism said Peter knew more about the Bible than any of the rest. It nearly breaks my heart to think what this little fellow has in store the rest of his life. Leprosy is so dreaded in this country. If anybody says "leper" everybody runs.

DECEMBER, 1953

LAST month an English friend who has built many little toy electric trains gave a party for some of our slum boys. He has many tiny tracks laid around the flat roof of his house. I wish you could have seen those kids' eyes as they watched the trains running on the tracks with whistles blowing and smoke spouting from small engines. What fun they had; they never will forget it. But the man who gave the party got the most fun out of it. I don't think he had ever done anything for the poor before. We had a short chapel service before the party, and one of the children thanked God for all His goodness to them. They have so little for which to be thankful, yet they are.

MARCH, 1955

I RECENTLY bought a roll of chicken wire to put over all my windows. I had been going mad with having crows all over my room. You know how much havoc crows can do. They carry off things lying on desks or dressers, overturn wastebaskets. . . .

DECEMBER, 1955

WE finally have purchased a lot in the slums. We plan to construct a

Pikes Peak Parish

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by Mr. Pierpont, Epiphany has helped the Spanish American Gospel Church financially, and is now sharing its facilities with the Pentecostal Spanish Americans three times a week. With an eye to the future, Epiphany's children are now being integrated into the Grace church school, acolytes into Grace's services.

Long a fixture in Grace's youth program is its one hundred acre Thunder Bird Ranch in the mountains west of Colorado Springs. The site of recreational-spiritual pro-

community center building which can be used as a chapel on Sunday, as well as for Sunday school classes, adult Bible classes and a library. We hope to have sufficient funds for the chapel before I go home on furlough in 1957. We badly need a place for these new Christians to meet together.

grams carefully planned by Mr. Pierpont, it is also available for diocesan and deanery use.

Growth, expansion, fund-raising sharing—these are not new to the Church in Colorado Springs. Begun in 1872 as Grace Church, a second parish was established twenty years later as St. Stephen's, and the two were merged in 1923. The cornerstone laid for the present Grace in 1925.

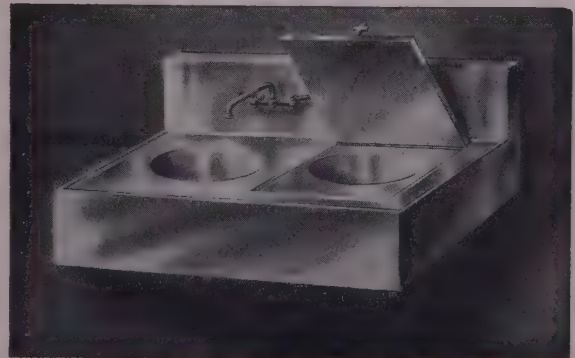
Under the recent pressures, everybody works, prays, and gives, from the clergy staff and their busy wives through a dedicated congregation to the young church-schoolers who eagerly invite their small friends and neighbors to accompany them to services. Nobody rests. Nobody wants to.

As one parish, Grace plans to continue to serve Colorado Springs, with one staff of clergy, under the supervision of one vestry whose members come from all areas of the city, acting as a unit, each section of the parish contributing to the others, and nobody able to say who helps whom the most.

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Calling All Cameramen To Church Photo Contest

Good news for Episcopalians with cameras comes with the announcement of the second annual Church Photograph Contest, which is sponsored by the National Council's Division of Public Relations. (FORTH, July-August, 1955, page 19).

Prizes will be awarded in two categories: professional and non-professional. (A professional photographer will be defined as one who obtains more than one-half his income from photography.) First prize in each group will be \$100; second prize, \$75; third prize, \$50. In addition, ten leather-bound editions of the Bible in the Revised Standard Version will be awarded in each category.

The contest is running from June 15 to October 15. Any photograph taken within six months of the opening date is eligible for entry. The desired size for photographs is an eight-by-ten, unmounted glossy print; nothing smaller than a four-by-five print is acceptable. Entries are limited to four per person and each entry must be accompanied by a separate entry form pasted to the back of the photo. Entry blanks may be obtained from your rector. All members of the Episcopal Church, both lay and clergy, are eligible to enter the contest, except those who are on the office staff of the National Council.

The entries will be judged on photographic excellence and also on the basis of their effectiveness in portraying some aspect of the Church's life and work. Parish organizations such as the Women's Auxiliary, GFS, altar guild, and other groups, and broad areas of the Church's work, such as urban areas, colleges, schools, and hospitals, provide fertile subjects for camera fans.

The Rev. Dana F. Kennedy Is Television Host

THE Rev. Dana F. Kennedy, Executive Secretary of the Promotion Department's Radio and Television Division, has replaced Eugene Carson Blake as host on the nationally telecast NBC program, *Frontiers of Faith*, during June and July. Subjects of the programs include Psychiatry and Religion, Christianity and Foreign Policy, and Prayer. The Episcopal Church contributes \$18,000 annually to the Broadcasting and Film Commission of the National Council of Churches in its program of special events coverage, broadcast training, and production of national programs.

Another worthwhile series of television programs is *Mission at Mid-Century*, a group of thirteen films which depict the work of the Episcopal Church overseas and strategic areas in the United States. These films have been made available to television stations throughout the country for us on public-service time. Watch your local television program for the time and station; do not miss this exciting documentary account of the Church's work.

Churchmen Urged to Vote

In anticipation of the coming 1956 elections, the National Council urges all Churchmen to take to heart this statement by the Presiding Bishop:

Freedom has come to us as a sacred trust, for it has been won as a result of the vision and the sacrifice of the patriots who founded our nation, and has been preserved by similar acts of loyalty and devotion in succeeding generations. Such a heritage dearly won cannot be easily ignored.

We should, therefore, vote for reasons of idealism as well as of self-interest. For Christians, it is a sacred duty in performing a personal obligation. Prayerfully we should cast our ballot in these critical times, considering not our personal advantages but only the welfare of all. . . .

So I urge with all my heart that every citizen qualified to do so takes care that he has registered so that he may vote as an important act in the service of God and country.

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They Plough Fresh Fields

continued from page 19

patterned after Roanridge, are equally important. Each has its own director and its own staff, but the entire program is co-ordinated by the Rev. Norman L. Foote, Director of Roanridge. The Rural Church Training Program has existed in its present form since 1945, a co-operative program involving the National Council, seminaries, training institutes, the provinces, dioceses, parishes, and missions.

Enrollments are up to maximum capacity in all the Institutes, according to reports from Mr. Foote, National Director; the Rev. E. Dargan Butt, Director of the Southern Town-Country Church Institute, Valle Crucis, N. C.; the Rev. John A. Baden, Director of the Middle-Atlantic Institute; the Rev. Herschel G. Miller, Director of the New England Parish Training Program; the Rev. William B. Spofford, Jr., Director of the Western Extension Center of the National Town-Country Church Institute in Idaho and Western States; and the Rev. William B. Key, Director of the Extension Center based at Cass Lake, Minn.

The Institute courses include lectures on rural sociology, farming, rural health, the rural Church, and introductions to special techniques such as the daily vacation church school and community surveys. During the ensuing two months in the field the students are able to practice basic skills and methods, particularly in Christian education, communication, pastoral calling, and preaching.

No seminarian is sent into the field to supply a vacant mission alone. All field work is guided experience in which the guides are clergy, sometimes laymen, especially trained in the principles of supervision. The program is an extension of the work of the seminaries, a supplement to more formal theological education, and counts for credit in the seminary curriculum. Expansion of the ministry in rural areas is a by-product rather than an immediate goal.

The vast majority of clergy spend at least five to three years in town and country work, particularly during the early years of their ministry, but about sixty per cent of those who

have enrolled in the National and Regional Rural Church Institutes and Field Training Program have decided to stay in rural work.

Not only in this respect does the Rural Church Training program invigorate the life of the rural church. It is the source of new work—more than one thriving mission in many parts of the United States was organized by seminarians in training. It benefits the rural clergy by refresher courses at the supervisors' institutes. It not only gives the student a chance to test his vocation, it gives his supervisor a chance to reassess his own work, his own problems. And students who do not decide to enter the rural ministry find the training to be of value in whatever environment they find themselves after ordination.

In the rural Church the program is having noticeable results. "There are signs that the tenure of town and country clergy is increasing significantly," writes the Director of Roanridge. "There is a greatly increased interest in the development of a stronger church life in this vital area of our Church's and nation's life. . . . Rural society has and is changing, and in the process the Church must be able to give increasingly able guidance. The best studies today indicate that only thirty-five per cent of the residents of small towns belong to churches and that less than that number in the open country belong. Trained, capable leadership is not the whole answer, but it is the only ingredient that can help to find a more complete answer to the increasingly complex needs of people in rural America.

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Number One Heaven Man

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purposes. Most of them are Chinese: Bishop Hall believes that the Church in China should be truly Chinese, and loses no chance to strengthen its national character. The first Cantonese Bishop in the Anglican Communion was consecrated in 1934 to be his assistant. Nevertheless, he feels that Christians should be at home in the English-speaking world of Southeast Asia and has supplied Chinese clergy to New Zealand, Trinidad, Malaya, Indochina, Mauritius, and Borneo, and on occasion has even sent them as far afield as the United States.

The Council on Christian Literature for Overseas Chinese was an inspiration of Bishop Hall's, to distribute books in their mother tongue to Chinese church members who have migrated to other countries.

As diocesan during a quarter century of almost constant conflict, Bishop Hall has dealt with refugees following upon the heels of preced-

ing generations of refugees. Regarding them as individuals, not as troublesome statistics, he has won their trust and affection. During the Chinese-Japanese War he helped to form the Chinese Industrial Cooperatives, which provide jobs and renewed self-respect for millions of refugees and disabled soldiers. To the Bishop this, and the dozens of other social and relief projects he has inaugurated, are not opportunities for evangelism, but pure evangelism in their own right.

For, first and last in his own eyes, Bishop Hall is a missionary. To him the missionary is a creative artist who works in lives rather than inanimate media. His vibrant book, *The Missionary-Artist Looks at His Job*, written for American theological students considering the overseas field, compares missionary work at its worst with a blister on a thirty-mile tramp, at its best with a happy marriage. The Bishop draws both similes from his own experience. His early days in China involved many a hike and many a blister, while his marriage to the former Nora Suckling-Baron has endured for thirty-three years. All Hong Kong sorrowed with them when the eldest of their two sons was killed last year in a tragic accident.

Bishop Hall has written, "The closer God draws you to His heart, the more convinced you become that He is and that He is God, the less important will your own life seem and, at the same time, it will matter to you unspeakably, as it mattered to our Lord, that that life of yours should reflect the living obedience of a loving son."

It is a brief autobiography. Most apt of the phrases that seek to express the essence of Ronald Owens Hall is Man of God.

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Two new steps have been taken toward integration, the goal of all church work among Negroes. St. Gerald's, Harrisburg, Pa., a mission for Negroes, recently was closed and its members transferred to churches in Harrisburg with white congregations. A Negro priest will join the staff of the Harrisburg cathedral. The Diocese of Virginia will have integrated summer conferences for youngsters ten through fourteen.

The Beloved Cadet

continued from page 11

1864. According to an account printed in the New York Times, July 13, 1864.

"He was in company at the time with Generals Johnston, Hardee and Jackson upon Pine Mountain. They had all dismounted and, with their respective staffs, had walked out to observe the Federal position which was about 900 yards distant. Polk was struck by the second shell which was fired and was killed instantly."

When he was killed General Polk had in his pocket his Prayer Book and three copies of Dr. Quintard's little work entitled *Balm for the Weary and Wounded* which were intended for Generals Johnston, Hardee, and Hood as their names were inscribed on the fly leaves with "Compliments of Lt. Gen. Leonidas Polk, June 12, 1864." They were all stained with his blood.

Meanwhile Bishop McIlvaine had embraced the Union cause with as much zeal as the Beloved Cadet had shown for the Southern cause. When it became necessary to change the drift of Great Britain's sympathy from the Southern to the Northern side, it was Bishop McIlvaine whom President Lincoln selected as ambassador to the British people. He had entertained the Prince of Wales when he visited the United States and he himself was well known in England.

Came the war's end and the defeat of the South. In the General Convention which met in Philadelphia in 1865, if there was to be a reunion, it was of the greatest importance that the Northern deputies should avoid assuming any note of triumph or reproach over their defeated brethren. Several difficulties had to be overcome. Richard Wilmer had been consecrated Bishop of Alabama, and Arkansas had been admitted as a regularly constituted diocese by the Church in the Confederate States. But deeper far in the hearts and minds of the Southerners was the apprehension that their Northern brethren would censure Bishop Polk for having taken up arms. This was something which they could not bear.

After the more obvious difficulties had been settled (and this will not be found in any journals of proceedings) someone proposed a resolution

censuring Bishop Polk for having borne arms. It looked for a moment as if all of the gains which had been made toward reunion would be lost.

It was then that Bishop McIlvaine, the acknowledged leader of the North, leaped to his feet to defend his dead friend. In simple and in beautiful words he went back to the days long before the war, to West Point—to tell of the Beloved Cadet's conversion, his high resolve to follow Christ even though it meant ridicule from his comrades. He told of the prayer pact which they had made, of how it had been kept through all the years, and of how he was keeping it still. He told of how, although they had gone different political ways, they had always been united in prayer. The resolution was quickly withdrawn.

And so it was that the power of love and of prayer united the Episcopal Church immediately after the War between the States. The great friendship between the chaplain and the Beloved Cadet endured in spite of strife and bitterness to survive even death and to bring the blessings of peace. *So faith, hope, love abide, these three; but the greatest of these is love.*

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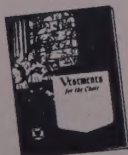


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continued from page 17

ization with a board of directors,
including a Congregational minister.
Mr. and Mrs. Yonezawa are Episco-
pals and members of my mission,
St. Michael's, Sapporo, and I am
going to the orphanage once a month
to conduct a service, teach the chil-
dren new hymns, show slides, and
tell stories. Every morning the older
children take turns reading the Bi-
ble, and they sing a hymn and have
a prayer.

The farm, also, continues to grow
under the supervision of a farmer
who has come to help. Some goats,
sheep, and a cow have been given by
another American military outfit.
The children all help with the work
and they grow most of their own
vegetables, raise chickens, and a pig.
The farm is about a half-hour walk
from the new building, so it is a lot
of work to carry the milk and wood
from there. Last year, Mr. Yonezawa
got up at three o'clock every morn-
ing to build a dam and a road across
a stream to shorten the distance to
the farm. This dam has made a nice
pond where you can swim in sum-
mer and skate in winter, and it is his
idea to make this place into a little
park. I have talked with him about
building a sort of camping place
for conferences and retreats.

Some of the older children soon
will be ready to leave, and Mr. Yone-
zawa wants to train them for pioneer
farming work in Hokkaido. Perhaps,
they, too, following the amazing ex-
ample set by Mr. Yonezawa, will be
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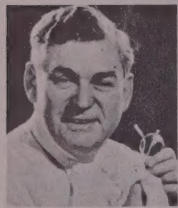
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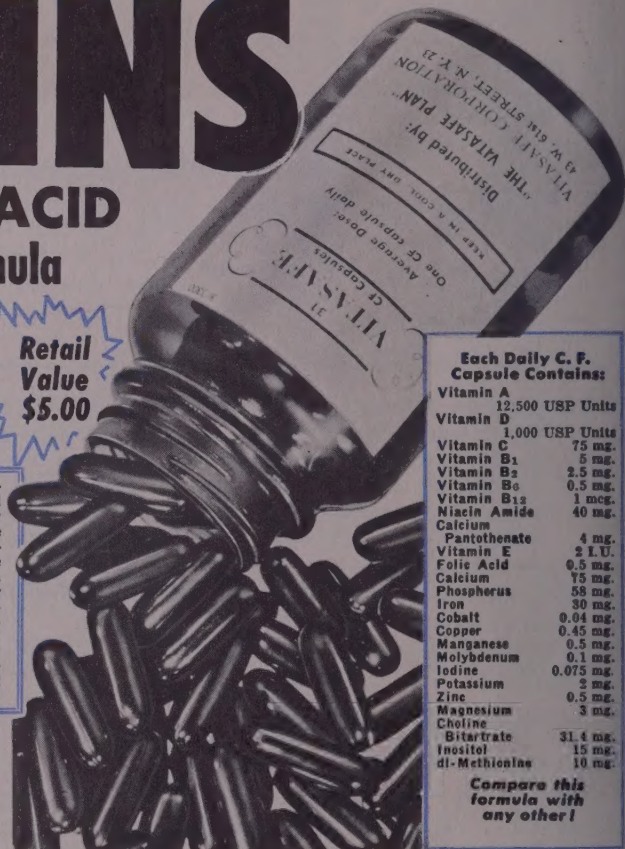
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